oivil sovereigns no right nor authority at all, but only belluine liberty and brutish force. But, on the contrary, as we assert justice and obligation, not made by law and commands, but in nature, and prove this, together with conscience and religion, to be the only basis of civil authority, so do we also maintain all the rights of civil sovereigns ; giving both to C^sar the things that are Caesar's, and to God the things that are God's.

And now, having made all our apologies and reflections, we have no more to add, but only the retractation or retraction of one passage (Chap. V.); where mentioning that opinion of a modern Atheistic writer, that cogitation is nothing else but local motion* we could not think Epicurus and Democritus to have sunk to such a degree, either of sottishness or impudence, as this ; whereas we found cause afterwards, upon further consider-* ation, to change our opinion herein. Forasmuch as when Epicurus derived liberty of will in men, merely from that motion of senseless atoms declining uncertainly from the perpendicular; it is evident, that, according to him, volition itself must be really local motion. As -indeed in the Democritic fate, and material necessity of all things, it is implied, that human cogitations are but mechanism and motion. Notwithstanding which, both Democritus and Epicurus supposed that the world was made without cogitation, though by local motion. So that the meaning of these besotted Atheists (if at least they had any meaning) seems to have been this, that all cogitation is really nothing else but local motion; nevertheless all motion not cogitation, but only in